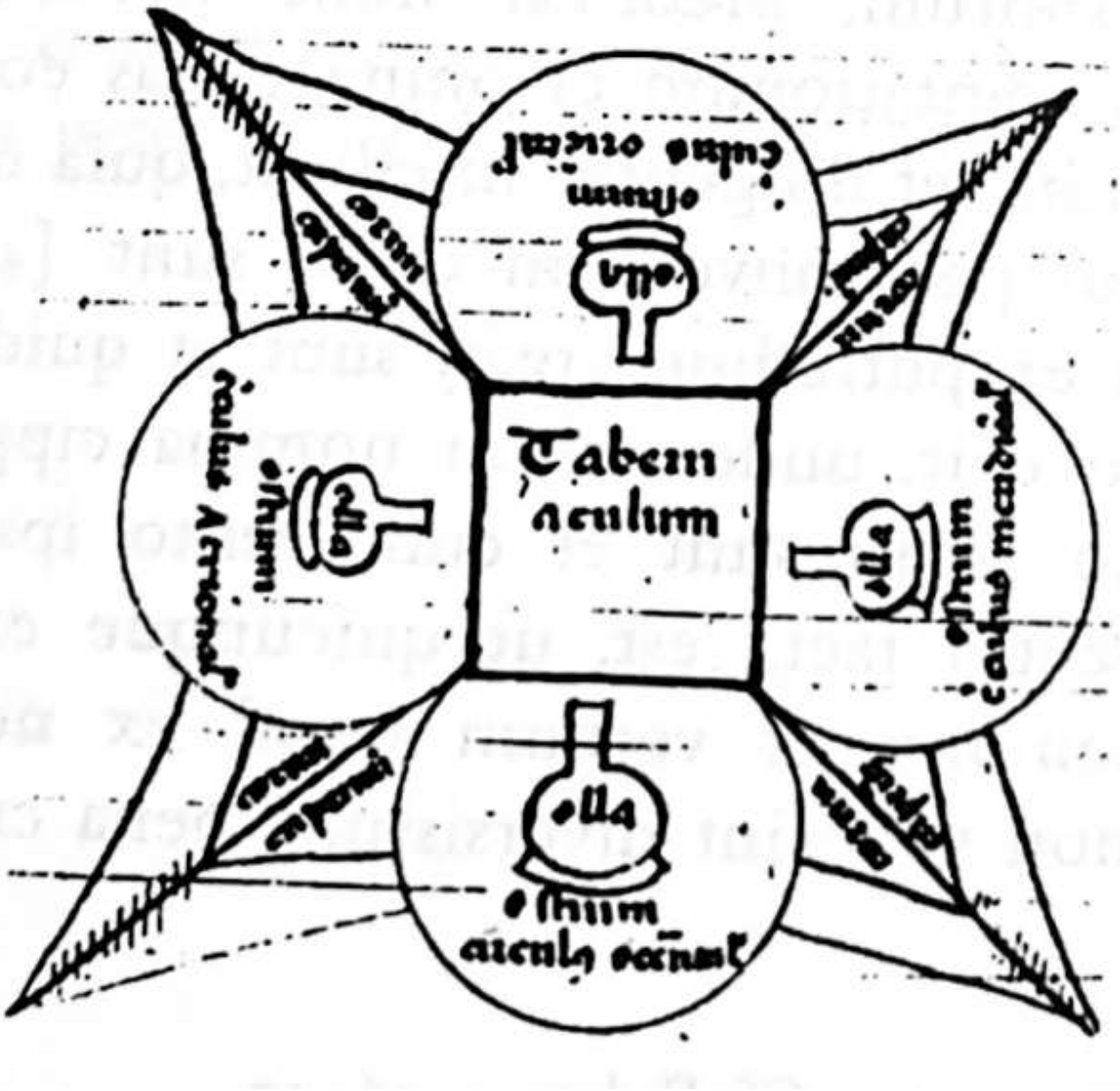
LIBER BILETH
ENGLISH TRANSLATION

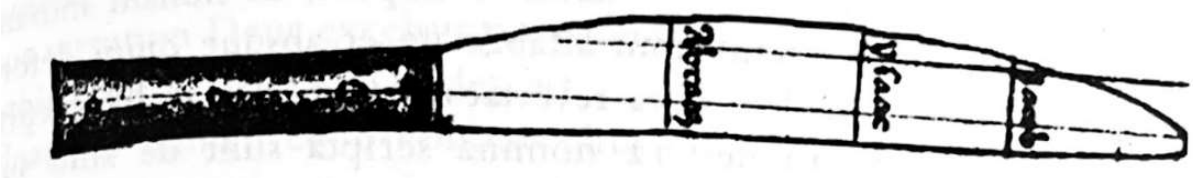
The first thing you did was to sanctify me, and you gave me bread on earth, there is no corrosion in the desert, there are no lights, days, a companion on earth above having first manifested in your land. Solomon's exorcism begins which is: *amag epytologium* which is justice, *thoycon* that is strength, *cathatoycon* that is prudence, *gedimacion* that is constitution, *yramoycon* that is discipline, and constraining all evil spirits from doubtful to some uncertain things to someone under all our command to suppose them.

First let him say the whole psalm: "*Qui habitat in adjutorio...*" Therefore, if anyone wishes to have power or dominion over all the winds and demons and all the thoughts that will descend from heaven in the days of his fathers, let him study this book and their qualities and their thoughts and know all their kind and know this and hear and understand diligently, because all demons and evil spirits were created by assembly. For among them are some who were created from putrefaction and some from the dung of fire that comes out of heaven, whence their names are called *cimpus* and some who were created from the wind and are made with the wind and a covenant was made over them, that whoever of them shall hear the exorcism of Solomon and the word that shall come out of the name of the living God and shall not come out of their mouths, all who shall fall into leprosy and filthiness shall be tormented with the most diverse punishments, if they have not come suddenly, and as the word that comes out of the mouth of the exorcist and conjurer excretes and from the present when it hears it passes into their ears because they are the wind and as the wind walks to the present and as they whistle in the wind they come quickly. Having learned these and read the book, he should keep in mind that at whatever hour he wishes to gather them in virtue and to have them stand in his presence, he should find a most secret, clean, beautiful place where no woman goes or lives, and in it he should make a suitable house for himself, having 4 hosts from the 4 sides of the world, but so that every circle of enemies has a space in which to stand or sit while doing this work. Afterwards he should prepare 4 new pots from the earth of the world that have not been used for any work and should take fragrant wood from which to make charcoal and put charcoal in each pot and in every corner of the house he should light charcoal in the pot and make sweet incense so that the smell of incense and the house may be protected from all foul language and pollution, and the aforesaid circles should not be joined by a space of one or so that when leaving the house he should enter the circle from that side from which one exits and enters the circles of the house, as the form below shows. Then, after he has thus depicted it, on that night, which is Wednesday night, no one should approach or enter the house on that day.



[Labels: Tabernacle; earthen pot, doorway, circle and cardinal direction; goat's horn]

On the second night, which should be Thursday, he begins to write 12 names on it, let him place it in his bosom and thus enter the eastern circle. Moreover, he has a knife with a black goat's horn handle made at the 7th hour of the night of Mavortis *[Wednesday]* and it should be made of *endanic* iron on which he writes these three names, inscribed in pure silver with a description of the sculpture, as can be seen on this present page:



[Names on the knife: Abraham, Ysaac, Jacob]

And note that there are 4 types of iron: one is a cauldron or calibre, according to its size, the third is willow, the fourth is acacia, which is *andanic*, the nature of which is that it is neither softened by the fire nor can it be tamed by other iron until the coals lit with it, as if reaching a state of lukewarmness, fail. This type of iron is found among the Saracens. But truly, according to the above authority, let him again place the coals on all the shells to make a brandy of olive wood called *xiloaloa*, and during that hour until 3 hours are complete let him not hear anything or speak to anyone, and then afterwards the exorcism of Solomon must be said and on the handle of the knife in the middle of the circle a sufficient candle and suitable for the occasion must be placed. But nevertheless this work of Solomon must be done on the night of Mercury, that is, Mavartis, and after this let him begin to conjure and exorcise strongly and manly and with the greatest virtue as if he had a sword drawn, prudently and providently. But let him know this well and perfectly, that he may not be frightened or afraid when he hears or sees anything. But let him be manly and prudent when he comes to it, and let him raise his voice and stand firm, and then if the crooked and deformed come, know without a doubt that he wants to make them his part, yet let him not fear. But let him be robust and strong, as it were domineering and powerful, because at whatever hour the master of this work holds this book in his hand and holds the 128 aforementioned names in his bosom, none of them will be able to condemn him any longer. Whoever, therefore, wishes to complete this work, let him know very well how to pronounce the names that are written in different letters, or else let him not begin this doctrine to anyone, for death very quickly appropriates this grace. This is the letter:

By the most powerful and corroborated Delhel *[the God "El"]*, strong, admirable, praised, pure, glorified, virtuous, warlike, great and terrible, I exhort you and firmly command us, that you make no delay and come without noise and with all affability and without all deformity. Then at the same hour let him return to them and take this letter or scroll in which these 12 names are written from his bosom and say by the name of this book and by all the virtues of the same book come to us neither crooked nor deformed, but come in the form of a man humbly and affably.

And having said these things, let him remain for a little while, and if they come in the form of a man, namely, before he begins the exorcism which is: "By the name and in the name of Adonay, Sabaoth, etc," let him know without a doubt that they have come to his complete will.

And then, at the same hour, let the craftsman of this art speak with him about all his needs, and truly, all his desires will be fulfilled reasonably. Then, after all his desires have been fulfilled, let him order them to return in peace, and not to delay or detain them long, and say:

May each one return to his place in peace and peace be with you and with us and peace between us and you, in the name of Adonay, Eloe, Eloyn or Elyon, Sabaoth, Saday or Alpha and Omega, which is the Lord God Most High, and the Almighty King of Israel. May we prosper, if the most sweet Lord our God be over us and over all the other works of our hands, and may the Lord himself be on our lips and in our hearts this night and all the days, and may he open our lips and strengthen our hearts, and may he guard, protect, visit and defend us, and may he himself who lives and reigns forever and ever bring our undertaking to completion.

Then it is to be said by the most powerful up to the terrible and by the name of this book and then the second exorcism which is the first must be begun.

FIRST EXORCISM

By the name or in the name Adonay, that is, Lord, Sabaoth, that is, hosts, Eloe, that is, the Most High, Eloyn or Elyon, Saday, Eggeytoh, Etheth, He, Vau or which is the ineffable Tetragrammaton and which is the Lord of Hosts, the Most High God Almighty King of Israel who dwells over the whole earth, in the 7th heaven his seat is and in the earth his power. And let him be silent for a while by the name and in the name of him who said "and they were made," and commanded all things and made all things stand and he himself rules over all things and let him be silent for a while; by the name and in the name Ia, Ia, Adonay, Sabaoth and God and the Lord God of Hosts and Eggrege and it is said "I am who I am" and let him be silent for a while; by the name and in the name of Adonay, which is the Lord God of the living King of Israel, I will begin to exorcise and to conjure with all my might over you, all demons, and over all evil spirits, and over all condemnations, and over all our kindreds, and over all your kindreds, namely, those who are born of the 12 kindreds, and who will descend from heaven and in the days of their fathers, that you may be past and past, and have a noise, and be gathered from the 4 corners of the world humanly and with all lightness penally; by the name and in the name of Saday, that is, the Almighty, and the corroborated God, strong, admirable, praised, and pure, and glorified, and virtuous, and holy, and of war, and great, and terrible; by the name and in the name Adonay, Sabaoth, which is the Lord of Hosts, who measured all the waters with his fist and ordered the heavens with his palm and created all things out of nothing and formed the dust of the earth into a third; by the name or in the name of the Living, the True, the Word, the Truth, Ia, Ia, Ia, Ia, who created the ages and who with his fear or terror powerfully shakes the whole world and who with his terror power causes the dry place and the shadow of death and the hellish and the mortal to wonderfully mix together, I command you to come quickly and swiftly from all places and mountains and valleys and fields and seas and rivers and streams and ponds and markets and streets and baths and fountains and wells and groves and forests and from all gardens and courtyards and courts, so we especially command you and powerfully command you to quickly and swiftly run to us with all tranquility and meekness in all deformity and come peacefully

and with all affability to fulfill our every request as if it were the apple of our eye; by the name and in the name that Moses heard from the red midst of God's most holy mouth and was troubled, by the name and in the name the Israelites heard on Mount Sinai and died; by the name or in the name that the sea heard and was divided, by the name or in the name that the fire heard and was soon extinguished; by the name that the rock heard and immediately became so that you would scream from the 4 corners of the world and be terrified with great fear and come to us in peace with all meekness, so that you would fully and skillfully pay off all our petition and question, in the meantime we powerfully exorcise over you in these holy and crowned names and manfully conjure, that having bound all your powers you would come to us with gladness with a swift and common arrival before they can be joined together in the blink of an eye to make all our will and petition fully and perfectly, and their writing is this: A, Vath, Ceth, Ram, Erasanan, Negar, Jenas, Ptar, Ceraghtheus, Acu, Poc, Sco, Ceth, all the letters and the letters of these names are the names of the angels. We, with this exorcism, by the ineffable and admirable power of the supreme and true and living God and by the names of these angels, we powerfully cry out and remember your names and the names of your emperors and your powerful ones.

Where is he who, by speaking, throws fire and flame? Where is he who flies from the east to the west in half an hour? Where is he who stands trembling? Where is he who carries fire before and behind? Where is Similach, the sounder of the turbidity? Where are the youths who, to hear what has been done in the world, ascend to the heavens and throw fire to burn? Where is Marthanubium? Where are those who make people pass by in thunder and run through in lightning? Where are those who make the roots of grass and trees tremble? Where are the two youths, Naveleam, son of Hebeth, and Naude, who is the elder in charge of the forged and polished sword? Where is Matratra who lives in the city of the sea? Where is Egeheth, the brother of Muscaef? Where is Sonaellasiny? Where is his son Sabaraigeni? Where is Siçon? Where is Merses? Where is Tarses? Where is Saysag, the elder of the turbidity? Where is Milsba who desires to do evil to the sons of men? Where is Marthyl? Where is Nachil? Where is Canachil? Where is Anathil? Where is Arbor? Where is Namia? Where is Amacha? Where is Margoa? Where is Rigran? Where is Moysi, son of Nagitam? Where is Rarath? Where is Cilath? Where is Cibar? Where is Asaur? Where is Nagorna? Where is Masave? Where is Asuhil? Where is Sadhsa? Where is Omati? Where is Azuhuil? Where is Alatyn? Where is Alsamida? Where is Alathyr?

I conjure you and exorcise you powerfully and manfully by the name or in the name of the secret that was written on the two stone tablets that God gave to Moses on Mount Sinai; by the name and in the name of the explanation that was written on the forehead of Aaron the priest; by the name and in the name of the explanation that was written with 72 letters; by the name and in the name 17 by which God created all time and truly from

everlasting he is alive himself is fire and his surroundings are fire and his names that are explained are fire and are sealed from fire and before when fire walks and his altar is the flame of fire and he is the devouring fire and omnipotent and created all fires and every firmament and firmament is full of fire for enemies and fire from the mouth of the devourer fire will come out and strike him or them and burn whoever contradicts him and does not obey his words and propitiates before us without noise and without any deformity skillfully and affably to make all our petitions without gratuitousness or they have not come.

Where are those who live in the mountains and valleys and in the seas and in the rivers and in the streams and in the ponds and in the markets and in the streets and in the baths and in the courts and in the woods and in the caves and in the deserts? Run without any noise and come equanimously. And from the 4 corners of the world skillfully and affably and humanely without any terror gather yourselves before this circle and without any obscenity and do not delay in intervening with us for one hour every petition and every question of ours in whole and in full to resolve and to fulfill the part of the intercession to us, because we begin to cry out and invoke your names and the names of your emperors and the names of the powerful and all your knowledges powerfully and manfully upon you.

Where is King Bartam who was honored before you? Where is King Baram? Where is King Bileth? Where is King Machin? Where is King Murax? Where is King Suef? Where is King Nuchar? Where is King Maboa? Where is King Aarin, son of King Jajaniao? Where is King Donatus? Where is King Fortunatus? Where is King Turianus? Where is King Beram? Where is King Malfatus? Where is King Adrianus? Where is King Agalitus?

All you emperors, come to us, who remember all your names and purity and crowns, we powerfully conjure and truly exorcise, that in your arms and in all your equipment and with your servants and with your army and with meekness and tranquility and not so much or any deformity, to do all our request and our will peacefully and without any noise, you sons, sons who were born from the 12 dignations, we powerfully and without fear, equanimously cry out and we competently and with all fortitude call upon them.

Where are the sons of Nisra? Where are the sons of Mira? Where are the sons of Nasuar? Where are the sons of Maygar? Where are the sons of Nabur? Where are the sons of Bitar? Where are the sons of Masuar? Where are the sons of Chiran? Where are the sons of Amar? Where are the sons of Aminar? Where are the sons of Symeon? Where are the sons of Ammoren? Where are the sons of Chalchal? Where are the sons of Gilgal? Where are the sons of Tula? Where are the sons of Slula? Where are the sons of Sabdinava? Where are the sons of Garma? Where are the sons of Subilla? Where are the sons of Dilila? Where are the sons of Jajane? Where are the sons of Ahbab? Where are the sons

of Fau? Where are the sons of Yasach? Where are the sons of Marbar? Where are the sons of Basbath? Where are the sons of Amtas? Where are the sons of Anulis? Where are the sons of Gregiargis? Where are the sons of Masia? Where are the sons of Talsia? Where are the sons of Manzias? Where are the sons of Naucasias? Where are the sons of Sixia? Where are the sons of Racha?

Now, however, we powerfully conjure you, and we constantly and firmly exorcise you, from all the knowledges, both minor and major, of which we remember; and by the stone on which the name of your kindred stands; and by the crowns of your emperors' heads; and by the honor of Bileth, the sons of Aved, our lords, and all of you come calmly and without noise and equanimity one and one and each of you competently after you and all of your kind come here without their will lightly and most gently all evil spirits and condemnations and judges and strangers and lightning and unburned and mediate and who bring fear by day and night and who make flee and who are tempters and who carry or make fire and who are twisted and inflamed or inflated, who want to speak and do not put and who are silent and who fall, and spirits that dwell in the heart and spirits of the buried and spirits of the murdered and spirits of monks and in the currency of *Bicantiorum*, and *Parchay*, *Ystrigina*, *Veroargian* evil lip evil bitternesses, and every kind of snake and snakes, and every kind of shepherds and kind of dogs and kind of goats and kind of hair and kind of doves and kind of shadows and kind of dactyls and kind of good and kind of cattle and kind of of the lame and the kind of the mute and the kind of the foolish, that is, of the foolish, all condemnations and demons and evil spirits whose names are remembered and whose names are not remembered and who walk by day and by night and in secret and in public and whose names we do not know and whose names we know whether male or female and who dwell on earth and in the sea and in the air, in heaven and on dry land, and now freely and meekly without inducement, come to us immediately in the habit of the mouth and the stroke of the pupil of the eyes, making no delay.

By the name and in the name of those names who daily terrify you and who daily terrify you: Avos, Bias, Niwuas, that is, Minenas, Ygran, Aysaran, by the name and in the name of two angels who were ineffably ordained over you before the foundation of the world and who have fear and trembling of two other angels whose names are these: Syruel, Aruel or Afruel, that from the 4 corners of heaven you may come equanimously and humbly before this circle to satisfy us and bring here Queen Agram, daughter of Ketet, who lives on the island of Deferath above the river, with you or cause to come to us and all her army, and if she is dead, her sons and her relatives who sit in her place. Let all the minors and majors come to us quickly and swiftly before you and run before this circle placidly and moreover, spare our honor and our honor honorably from God, so that they will not cry out against us if the cities in Goyrgot claim us, because in that very place all the evil spirits and demons were killed in the furnace of the Chaldeans. I conjure and

exorcise you with all the ineffable strength of the highest and true and living God and by his power, by the rod of Moses and by the ring of Solomon, the son of King David and by the names of 5 or 4 angels with whom Solomon bound all the temporal demons and all their colleagues R, and because with these he drew all the evil spirits into the condemned supreme and ineffable deity, that is, he did it by very fitting means, and Petiel, Altiamel, Dethmusiel, Gieu, Ia, Biach, that is, by the hand, Ovadia, Geyhyel, Genel, that is, God, Aadyniel, that you now come skillfully and stand before this circle of joy and without any deformity and you do not move from this place in any way until you have questioned us about our entire petition and all our questions about whatever matter, completely and fully and affably and present to us by the name of that angel who powerfully and strongly rules over you and by the creature which the holy and blessed and he created the world truly, because he himself is fire, and from his mouth a fiery flame issues forth, and this creature has 100 mouths, and every mouth has 100 tongues, and every tongue gives praise and glory to its creator, who spoke, and immediately, according to what he said, the world was made. Blessed and holy and uncircumscribed himself and his blessed name and the power of that name we conjure, we exorcise you powerfully and manfully, and by the names of 40 and two letters of the explained names, I conjure and exorcise you by the ring of Yvechiel and by the ring of Dachiel and by the ring of Dachanriel and by the ring of Metattron, that is, holy Enoch, who was called a servant by the name of his master, the holy master, and by the ring of Cancosa, that is, the holy master Helyas, and by the ring of Gabriel, that is, strength, and by the ring of Michael, that is, like God, and by the ring of Sansiel and by the ring of Vatbriel and by Azuriel and by Asriel and by these names I exorcise you, that from all the mountains and hills and valleys and seas and rivers and banks and ponds and markets and streets and from all the places where you stay to do our whole will and all our petition you will come to us quickly and clearly without noise and terror with all tranquility, by the name or in the name of the expounders of the names which are written here: Anath, Cachag, Ora, Sinan, Negar, Ginas, Ptar, Cechag, Teva, Agu, Yupoc, Sco, Ceth. We now conjure, we exhort, through the explanation of these letters, because fire is extinguished by fear of them and everything is done in their remembrance and truly they always call upon and praise their creator and truly these are: Adiriron, Biriariron, Gimamiron, Giarbagia, Tholamia, Cethania, Cahmaia, Rethamaia, Adiria, Segania, Malachia, Naaria, Nismaria, Garia, Roachia, Ialia, Casia, Sigionia, Boalia, Dorechia, Ramia, Zaz, Zaria, Taa, Taia, Galgalia, Dane, Dania, Bach, Baia, Amamia, Animia, Caht, Cahcia, Vanhaia, Geldalsaria, Georedia, Janua, Nireya, Peretochcahia, Usaar, Vacharia, Cauchelia, Scadhuderedia, Kedosia, Vaelelara, Radia, Laadia, Themachlia, through all of these I exorcise you thus the blessed name of the Lord and the name of his glory and his empire. A name from the eternal age. Amen.

And now, by the power of his holy name, we bind you with these holy names, and with the seal of the living and true God with which the sea itself was sealed, so that it would not walk nor overflow upon the dry land, we firmly and indissolublely seal our persons,

and by the power of the most holy seat of Adonay, Eloye, which is the Lord God of Sabaoth, by the power of the seal, we bind and seal you powerfully, prudently and manfully with the seal of the Sun and Moon and stars and fates, that is, the 12 signs, and by the names of the 4 beasts which bear the high and superelevated and holy seat, I especially conjure and terribly exorcise you, that you may run to us from all places without terror and fear and without any deformity and come immediately before this circle to do our entire will, submissive and meek and with all discretion discreet, stand before us suddenly, and therefore you will be perfumed with a great fragrance, and for this reason it will be very sweet to you. But if you hear and understand this, that if you do not immediately and joyfully show yourselves to us in order to fulfill all our requests, with ovation and without any fear or noise, we will again and again exorcise and repeat all our aforementioned words and we will remember all our exorcisms. And if you happen to be rebellious against our creator and wish to resist his words and precepts, you will all fall into the most filthy leprosy and you will all undoubtedly die a very bad death and a most burning fire will burn and scorch you and from the very presence of God there will come forth that which will burn you forever and moreover you will be reduced to the ashes of his fire without end and you will be inflamed with the flame of fire and you will be surrounded by furies, and after all this we will rewrite all your names and we will throw them into the sulfurous fire, and all your faces will be made black and ugly for the deed, eternally. We therefore firmly command and constantly declare to you, honorably and prudently, that you do not do any mockery or ridiculous or any deformity to us in any way by the virtue of this entire book. For which reason we will not remove you from this circle until you suddenly show up to speak with us and to explain everything perfect to us in every way and we will speak with you. We seal our wax and yours powerfully and indissolublely upon you, Bathagar, Malmach, Sarach, Ditermartiar, and you who are the king of these expositions and virtues and that from them a support has been made for men and beasts, we have bound and conspired and exorcised you again constantly to exorcise you. Peace, peace between you and between us.

EXORCISM

By the name and in the name Ia, Ia, Ia which is interpreted with us God; by the name and in the name Va, Va, Va which is interpreted Lord; by the name and in the name Egrege which is "I am who I am;" by the name and in the name Tetragrammaton and the ineffable, which is Ioth, Eth, He, Vau; by the name and in the name fire which has power and dominates over all fire; By the name and in the name of the ineffable name, who have explained everything in fire and who have been ineffably or ineffably inflamed in the flame of fire, we powerfully and strongly conjure and exorcise you, Biled, son of Aved, son of Nasron or Nasuor, son of Sylon, son of Mucuan, son of Iarbar, son of Sasa, son of Aianadon, son of Batel, son of Basbas, son of Afurdh, son of Mara, son of Asmeday, son of Sonron, over whom all emperors were elevated and consecrated, and

you who were remembered before the delays, you yourself who reigned in the days of Solomon and whom we have remembered before the elders, because they reigned in the days of Solomon and the philosophers, and you excelled them in many works, we strongly conjure you, Biled, and powerfully exorcise you on the heights of the mountains and all your relatives who live there, and we exorcise you, Biled, gird yourself in honor of your father, Aved, and in honor of your mother, Naanica, who was called the sweetest, and those who have been honored in your name, and to the present, in sweetness and not in anger, come to us, and in your likeness and not in another, and with your will and not without your will, and in joy and not in sorrow, in truth and not in falsehood and lying, to do our whole will which we ask of you. We powerfully and manfully conjure and exhort you, Bileth, by the name or in the name of Joizath and Aviron, whom you fear greatly day and night, lest he who has been conjured and exhorted with these names and has not immediately come and fallen to the ground before us, humble and submissive. To resolve all our questions and petitions, O Biled, and now, now as if in human form we wish to see you placidly and affably and for your peace we are too tired and for this reason we sit in this circle, and to know everything present, past and future, in Hebrew, Greek and Latin with the most perfect and in all intelligible knowing show us the purpose of explaining and interpreting without any other error and without lying and that you fulfill all our will in all we skillfully and ovatingly meet you, again and again we powerfully and manfully conjure and exorcise you by the name and in the name of the supreme and admirable and most powerful angel whose name is Gal Gibil, who supports and detains all evil spirits from temporal damnation itself until the consummation of the world and from there to the ineffable and ineffable world of all the saints as the end and with the seal of the constitution of the king of all. Now, then, let us begin to invoke you, your mighty, your mighty, your manly, your living, and your counsellors who stand before you, prudently and ovatingly.

Where is Scalcaram? Where is Rosuar? Where is Milinu? Where is Rivel or Rivela? Where are Laane and Leena who is called flame? Where are Es and Sata who is called fire? Where is Sidar? Where is Illar? Where is Burar? Where is Narar? Where is Racane? Where is Iarva? Where is Musruam? Where is Tadua? Where is Mache? Where is Iburcham? Where is Athath? Where is Jahn? Where is Sagava? Where is Davedini? Where is Seclar? Where is Asbaur? Where are Aaruth and Maruth, two young men who daily leap to the camp of heaven? Where are Longi and Lougi? Where are the short? Where are the brief? Where are those who have four faces?

All of you, now in the blink of an eye from the four corners of the world, come to us suddenly by the permission of our Lord, Biled, peacefully and affably, without fear and without any noise, to make our entire request. Again, O Biled, by the ineffable omnipotence of the deity and by the truth of the highest and living and true God, we conjure you by the honor of your father, Aved, and by that oath which you swore to your

mother, Naame, we conjure you and manfully conjure you to come with us in your likeness and not tortuously to converse and to sit and to rest, and at whatever hour we require you to show yourself to us peacefully and humanely and without any deformity, and furthermore to grant us suddenly two or more of your servants who will serve us in your place, who will both assist us in all our necessities and be constantly present with us in all that we ask us to say or do. For we make the seal of your hand for our most perfect benefit, and on the finger of our right hand we can use it for our constant defense, and we have placed it in the good spirits competently and fittingly, by the name of all those great angels who are Asisiel, Rariribel, Laucacuel, Garratriel, Nazoziziel, Nuriel, so that you may suddenly show yourself to us clearly and sweetly and without any fury or anger. Therefore, hurry and come quickly by your own name and by the crown of your head and by your white garments and by the hair on your head that have been greatly praised and by the honor of your companions who have been honored by many and by the proper honor of these names and with them to do our whole will, come here and sit with us before this circle peacefully. Behold, these are Maroan, Siloan, Sarcineto, Andiso, the edge of your sword, the elder of your army, the elder of your garments, who is ordained over your substance as your counselor, we conjure and manfully exhort you to humbly and without noise and without deformity suddenly show yourself to us, and not look before or behind until with a good heart and good will you have suddenly fulfilled our whole will sufficiently and fully for us; by the name or in the name of Ael Adiritore, who is the most powerful God in reason; by the name and in the name of the two angels Cathriel and Tracinimel, who powerfully rule over you eternally from the very execrable damnation, we conjure and exhort you, that you grant us our entire request and neither in this time, nor in this hour, nor in these appointed days in which we wish to speak with you and see you, in any way or on any occasion, hide yourself from us. I say this firmly and manfully, we command you to provide for yourself well, except that I also do not write your name and the names of your army so that I may throw them into the unquenchable fire without end. And by the name or in the name of your creator whom you always fear every day and will always fear. Behold, these are Dolphaia, Rocphaia, Occadia, we conjure you and manfully exhort you, that you come quickly, quickly, with ovation, who do not delay, because I will not remove myself from here until you show us your best and fulfill our entire will, because if you do not do this, we will always do this every night, we will not remember each other anymore, and from then on we will confine you in the remembrance of the angels until you become completely leprous. Now, by the art which we have now prudently exhorted you, we wisely admonish you and firmly command you not to move from here to your house, to return to your kingdom and not to leave your mountains, until you come to us in such a way that you fulfill our entire will in a placable and humane manner. Eloa, Elloa, Elloa, and I, having experienced the ashes of the fires, powerfully and strongly admonish you and manfully warn you that those who come from fire and who burn and who scorch all evil spirits in the flame of fire, and these

are Machlesagia, Machlesaia, Machrasia, Cachsasia, Marbaria, Mesadaia, fire in flame will strike and burn all your persons, they will scorch those who do not obey my words and do not come immediately to us, prostrate before my presence, do not kill anyone now, O Biled, I beg you with the utmost effort and by begging you I command you to provide for yourself carefully and subtly before and behind, moreover also foresee what may happen to you and consider perfectly all the virtues of our actions, moreover indeed we especially move you. O Biled, that the sight of your face may not be endangered with you, lest perhaps it be condemned in eternal damnation and all your armies be completely destroyed, but that you may reveal yourself to us as joyful, cheerful, and sweet. Come to us also, appeased, do not delay, conjure to you entirely through him who is entirely good. We do not desist from this, also because the sound of which is greater than your power. Come and do not delay, and do not delay in coming, lest perhaps when you come to us late, I may be found hardened and weary by too much. But if you do not wish to show us your form, the hair of your head and the features of your face, let it be known to you that we will again and again most certainly and cruelly conjure you and prudently exhort you in the name of the living and true God, that you come to us and speak with us in all equity and meekness and joy, not in fury and sadness without some anger, and that those who have come with you and have followed you and are joined to you and those who have been struck and those who have been wounded and those who are the least and those who live in your mountains, may hear our words with you, understand them and sufficiently use them with you as we please. For it is known to you and in every way evident, O Biled, that whoever hears this exorcism and this conjuration and does not obey the words of the conjurer and exorcist and does not immediately come to fulfill everything we ask, will undoubtedly fall into filthy leprosy and die eternally from an unchangeable death. Moreover, that we will write all these things of ours powerfully and harshly and will certainly cast them into the fire into eternal damnation. Therefore, for that reason, now come to us meekly and without terror or any deformity in peace and to fulfill all our petitions about all our things that we have requested of you for everything that our soul desires, with which to most fully fulfill, prosper and if you do so, we will be silent from now on and we have firmly sealed this exorcism and all your names and our words over you with equanimity and prudence and competence and love. But the same one who interposed both and obeys water and fire, may establish true peace between us and you.

ADVICE ON TRANSITION ON PERFORMING EXORCISM

Whoever strives to reach this wonderful instrument and the summit of such great height, first carefully and prudently honor his whole soul and body and purify it by expelling vices with good morals. For study is always exhausting. Therefore, let him be vigilant in everything and refrain from all superfluous but vain glory, and until he has reached the beginning of this matter, when he has entered the circle, he should behave manfully and

steadily as if he were a king and lord sitting on his throne. Then, indeed, let him understand that the listener and his mind should be very alert at that hour, and not be afraid, nor in any way terrified, but be strong and powerful and like a victor in a field battle, and be joyful and cheerful in hearing every prophecy of past, present and future events, and let them be silent while listening, and let him remain a little in the circle in which he can speak his words to the evil spirits confidently and reasonably, and remember all his needs, and not be easy or timid in his words. For if they see him easily frightened by all that has been done, they will make him more and more terrified, because if they see him to be strong and energetic, they will fear a spirit rather than any of the heavenly angels, so if they do not come on the first night, they will be exorcised again on the second night. But if it happens that they do not come on the second night, on the third night all the exorcisms are repeated continuously, but on the third night they cannot delay at all, so that all may come together and undoubtedly all will fall before him as if dead and like men who are laying down their lives for death. Then indeed from them the little client who wishes to do shall serve him competently and sufficiently in all that he wishes. So he asks that when all that his mind desires has been accomplished, he should order them to return in peace in this way:

Peace and peace between us and you, may each of you return to his own place and may the emperors likewise return to their own kingdom, and may you and those who are reconciled with you be fruitful and multiply, and may you be worthy to serve those who have departed from you and from you for many years, and may you have the license to serve well, perfectly, and honorably those who have not departed from you and from your council. Now let Biled return to his kingdom, and may peace be between us and you, and may there be peace between night and night.

This is the beginning of the knowledge of Biled and his words, which his soldiers, the elder Eth, are knowledge made in the mastery of his seal and the memory of all the names of his servants who do all their things before him, but now the words of his knowledge and nativity begin as far as Asmeday, who was in the days of King Solomon the great, and these are his generations: Biled the son of Aved, Aved the son of Nasron, Nasron the son of Mutuam, Mutuam the son of Darcan, Darcan the son of Sasa, Sasa the son of Vaadon, Vaadon the son of Katel, Katel the son of Afrudh, Afrudh the son of Mara, Mara the son of Asmeday, Asmeday the son of Sanron. Asmeday and Sanron were in the days of King Solomon, and with these two did all things great and small, among all the evil spirits there is no one more powerful or greater than Biled.

The whole book is finished.

LIBER BILETH
LATIN TEXT

Primum quidem sacratum sacravit me et in terra panem dedisti me, non est corroscat in deserto, non sunt lumines, dies, consors in terra supra primum manifestare habens in terra vestra. Incipit Salomonis exorcismus qui est: amag epytologium quod est justitie, thoycon id est fortitudinis, cathatoycon id est prudentie, gedimacion id est constitutionis, yramoycon id est discipline, et constringendos omnes spiritus malignos de dubiis alicui eidem incertis rebus alicui sub omni nostro imperio illos supponere.

Prius dicat psalmum totum: "Qui habitat in adjutorio." Igitur si quis vult potestari aut dominari super omnes ventos et demones et omnes cogitationes que de celo descendetur in diebus patrum suorum, prediscat hunc librum et qualitates eorum et eorum cogitationum et omne genus eorum cognoscat et hoc sciat et audiat et diligenter intelligat, quia omnes demones et maligni spiritus per conventum creati sunt. Ex illis enim sunt quidam qui ex putredine creati sunt et quidam ex stercore ignis qui de celo exit, unde eorum nomina cippus vocantur et quidam de vento creati sunt et cum vento ipsi efficiuntur et super illos conventio facta est, ut quicunque ex illis audierint exorçismum Salomonis et verbum quod ex nomine Dei vivi exiet et de ore non venerint diversissima pena crucientur omnes que in leprositatem et spurcitiam decidant si non repente venerunt, et sicut verbum quod exit de ore exorçiçatoris et conjuratoris exicrit et a presens cum audierit pertransit in aures eorum quia ili ventus sunt et ut ventus ad presens ambulant et vento autem sibilantur cito veniunt. Hiis cognitis et libro per lecto hoc in mente habeat ut in quacunque hora in virtute illos colligere voluerit et autem presentiam suam stare eos voluerit locum secretissimum, nitidum, pulcrum ut nulla mulier vadat vel habitet, inveniat et in eo sibi domum faciat aptam habentem 4 hostia a 4 lateribus mundi, ita tamen ut omne hostium circulum habeat in cujus spatio hoc opus faciens stare vel sedere apte possit. Postea preparat 4 ollas novas de terra mundi nulli operi dedita et accipiat odorifera ligna de quibus carbones faciat et in unaquaque olla carbones imponat et in omni angulo domus in olla carbones incendat et suavia flagrantia faciat ut odoris incensi et domus ab omni turpiloquio et polutione custodiatur, et predicti circuli non conjungantur per unius vel ne spatium ut eo exeuntem de domo intret circulum ex illa parte, unde exitur et intratur in ipsos circulos de domo ut subjecta forma demonstrat. Tunc dehinc postquam sic depinxerit in ea nocte que est nox Mercurii neque adinveniente die illa domum quis adeat nec ingrediatur.

In secunda vero nocte que debet esse Jovis 12 nomina incipient scribe in ea in sinu suo ponat sicque orientalem circulum ingrediatur. Insuper vero cultrum cum manubrio caprino nigro de cornu facto in 7 hora noctis Mavortis habet et sit de endanico ferro in quo hec tria nomina subscripta ex puro argento cum sculpture descriptione scribat ut in hac presenti pagina cernitur:

Et nota quod 4 sunt genera ferri: unum exariarium vel calibs, secundum mole, tertium salicum, quartum aiaum quod est andanicum, cujus natura est ut nec ab ignis feruere mollius reddatur nec ab altero ferro edomari valeat donec accensi carbones cum ipso quasi ad tepitatem pervenientes deficiant hoc alicui genus ferri apud Saracenos reperitur. Sed vero supra dictam auctoritatem et carbones super omnes testas ad faciendam flagrantiam de ligno olivarum quod vocatur xiloaloa, iterum ponat et in illa hora usque ad 3 horas completas nullum audiat nec cum aliquo loquatur, et tunc dehinc exorçismus Salomonis dicendum est et super cultri manubrium in medio circuli ad hoc agendum sufficiens cereus et rei conveniens ad habentes ponendus est. Sed tamen hoc opus Solomonis in nocte Mercurii id est Mavartis faciendum est et post hoc fortiter ac viriliter et cum maxima virtute quasi habens gladium evaginatum prudenter et providens conjurare et exorçiçare incipiat. Sed hoc bene et perfecte illi notum sit ut nullatenus expavescat nec metuat cum aliquid audierit vel viderit. Sed viriliter sit et providus cum ad illud venerit et exultet vocem suam et firmiter stet et tunc si venerint tortuosi et deformes, scias proculdubio illos velle se partem facere, non tamen timeat. Sed sit robustus et fortis, quasi dominans et potens, quia quacunque hora magister hujus operis hunc librum in manu sua tenuerit et 128 supradicta nomina in sinu suo tenuerit, nullus eorum amplius eum condempnare poterit. Quicumque ergo hoc opus perficere voluerit, nomina que scripta sunt diversis literis optime sciat dicere, sin alicui hec dogma non incipiat, mors enim celerime apropriat hujus gratia. Hec est epistola:

Per potentissimum et coroboratum Delhel (Dei Hel), fortem, admirabilem, laudatum, mundum, glorificatum, virturabilem, bellum, magnum et teribilem, vos exorziço et nobis firmiter impero, ut nullam moram faciatis et sine strepitu et cum omni affabilitate et absque omni deformitate veniatis. Tunc in eadem hora revertatur super illos et hanc epistolam vel cartulam in qua hec 12 nomina scripta sunt de sinu suo extrahat et dicat per istius libri nomen et per omnes ejusdem libri virtutes nec tortuosi nec deformes ad nos veniatis, sed in forma hominis humiliter et affabiliter venite.

Et hiis dictis paulisper moretur et si formam hominis venerint, scilicet antequam incipiat exorçismum qui est: "Per nomen et in nomine Adonay, Sabaoth, etc.," proculdubio illos ad totam voluntatem suam venisse sciat.

Et tunc dehinc in eadem hora factor hujus artis de omnibus suis neccessitatibus cum illo loquatur et revera omne suum desiderium adimplebitur rationabiliter, deinde postquam totum desiderium suum impletum fuerit illos in pace redire precipiant et ne diu illos retardet vel retineat et dicat:

Unusquisque ad suum locum in pace revertatur et pax vobis et nobis et pax inter nos et vos, in nomine Adonay, Eloe, Eloyn vel Elyon, Sabaoth, Saday vel Alpha et Omega quod est dominus Deus excelsus, et omnipotens rex Israel faciamus ut prosperemus si suavissimus dominus Deus noster super nos et super alia opera omnia manuum nostrarum

et ipse dominus in hac nocte omnique in die et tempora et nostris sit labiis et in corde et labia nostra aperiat et cor nostrum corroboret nosque custodiat, protegat, visitet et defendat et nostrum inceptum ad finem perducat ipse qui vivit et regnat in secula seculorum.

Dehinc dicendum est per potentissimum usque ad teribilem et per nomen istius libri et dehinc incipiendum est secundus exorçismus qui est primus.

PRIMUS EXORZISMUS

Per nomen vel in nomine Adonay, id est dominus, Sabaoth, id est exercituum, Eloe, id est excelsus, Eloyn vel Elyon, Saday, Eggeytoh, Etheth, He, Vau vel quod est Tetagramaton inefabile et quod est dominus virtutum Deus excelsus omnipotens rex Israel qui super terre girum habitat in 7° celo ejus sedes est et in terra ejus potestas. Et paulsper sileat per nomen et in nomine illius qui dixit "et facta sunt," omnia et precepit et omnia stare fecit et ipse super omnia dominatur et paulisper taceat; per nomen et in nomine Ia, Ia, Adonay, Sabaoth et Deus et dominus Deus virtutum et Eggrege et dicitur "sum qui sum" et paulisper sileat; per nomen et in nomine Adonay quod est domini Dei vivi regis Israel, incipiam exorciçare et obnixe conjurare super vos, omnes demones, et super omnes malignos spiritus et super omnes condempnationes et super omnes nostrorum genera et super omnes vestrorum cognationes, scilicet qui de 12 cognationibus nati sunt, et qui de celo descendetur et diebus patrum suorum ut preteriti et preterfacti sitis et stridorem habeatis et congregati a 4 angulis seculi humaniter et cum omni levitate penaliter sitis; per nomen et in nomine Saday, id est omnipotentis, et coroborati Dei fortis admirabilis perlaudati et mundi et glorificati et virturabili et sancti et belli et magni et terribilis; per nomen et in nomine Adonay, Sabaoth quod est dominus virtutum, qui omnes aquas pugilo suo mensuravit et suo palmo celos ordinavit et ex nichilo cuncta creavit et terre pulvere in tertio sertavit; per nomen vel in nomine Viventis, Veri, Verbi, Veritatis, Ia, Ia, Ia, Ia qui secula plasmavit et qui timore vel pavore suo potenter totum seculum concutit et qui terore sue potentie aridum locum et umbram mortis et infernalem et mortalem mirabiliter contramiscere facit vois obnisse precipio et firmiter impero ut cito et citius de omnibus locis et montibus et vallibus et agris et maribus et fluminibus et rivulis et stagnis et mercatis et plateis et balneis et fontibus et puteis et nemoribus et silvis et ex omnibus viridariis et curtibus et curiis sic vobis precipue precipimus et potenter imperamus et cito et citius ad nos cum omni tranquilitate et mansuetudine in omni deformitate curratis et veniatis pacifice et cum omni affabilitate ad omnem nostram petitionem faciendam sicut ictus pupile oculorum; per nomen et in nomine quod Moyses de medio rubro de sanctissimo ore sumi Dei audivit et turbatus fuit, per nomen et in nomine Israelite super montem Synai audierunt et mortui fuerunt; per nomen vel in nomine quod mare audivit et divisum est, per nomen vel in nomine quod ignis audivit et mox extinctus est; per nomen quod petre audierunt et statim facte fuerunt ut a 4 angulis seculi strideatis et nimio pavore perterreamini et in pace cum omni mansuetudine ad nos veniatis, ut omnem nostram

petitionem et questionem pleniter et habiliter nobis persolvatis, interin super vos in istis mundis et coronatis nominibus potenter exorçizamus et viriliter conjuramus, ut obstrictis omnibus vestris viribus gratulanter cum veloci et comuni adventi ad nos veniatis antequam oculorum palpebre conjungi possunt ad omnem nostram voluntatem et petitionem pleniter et perfectem faciendam, et eorum scriptura hoc est: A, Vath, Ceth, Ram, Erasanan, Negar, Jenas, Ptar, Ceraghtheus, Acu, Poc, Sco, Ceth, omnes litera et literarum istorum nominum et nomina angelorum sunt. Nos isto exorçismo per ineffabilem et admirabilem summi et veri ac vivi Dei virtutem et per nomina istorum angelorum nos potenter clamamus et vestrorum nomina et vestrorum imperatorum et vestrorum potentum nomina recordamur.

Ubi est qui loquendo ignem et flamam proicit? Ubi est qui ab oriente in media hora ad occidentem volat? Ubi est qui tremore stat? Ubi est qui in ignem ante et retro defert? Ubi est Similach, turbidinis sanior? Ubi sunt juvenes qui ad audiendum ea que in seculo facta sunt ad celos ascendunt et ignem ad comburendum prohiciunt? Ubi est Marthanubium? Ubi sunt qui in tonitrua preterire faciunt et in fulgura percurrunt? Ubi sunt qui herbarum radices et arborum contremere faciunt? Ubi sunt duo juvenes, Naveleam filius Hebeth et Naude, qui senior forbiti et curati gladii prepositus est? Ubi est Matratra qui in civitate maris habitat? Ubi est Egeheth, frater Muscaef? Ubi est Sonaellasiny? Ubi est filius suus Sabaraigeni? Ubi est Siçon? Ubi est Merses? Ubi est Tarses? Ubi est Saysag, turbidinis senior? Ubi est Milsba qui mala filiis hominum facere desiderat? Ubi est Marthyl? Ubi est Nachil? Ubi est Canachil? Ubi est Anathil? Ubi est Arbor? Ubi est Namia? Ubi est Amacha? Ubi est Margoa? Ubi est Rigran? Ubi est Moysi filius Nagitam? Ubi est Rarath? Ubi est Cilath? Ubi est Cibar? Ubi est Asaur? Ubi est Nagorna? Ubi est Masave? Ubi est Asuhil? Ubi est Sadhsa? Ubi est Omati? Ubi est Azuhuil? Ubi est Alatyn? Ubi est Alsamida? Ubi est Alathyr?

Conjuro vos et exorcizo potenter ac viriliter per nomen vel in nomine exlanati secreti quod super duas tabulas laipdeas scriptum fuit quid Deus Moysi in monte Sinay dedit; per nomen et in nomine explanati quod super frontem Aaron sacerdotis scriptum fuit; per nomen et in nomine explanati quod per 72 litteras scriptum fuit; per nomen et in nomine 17 quo Deus omne seculum creavit et vere ipso a sempiterno seculo vivus est ipse ignis est et ejus circuitus ignis est et ejus nomina que explanata sunt ignis sunt et ex igne sigilata sunt et ante cum ignis ambulat et altare suo flama ignis est et ipse est ignis devorans et omnipotens et omnes ignes creavit et omne firmamentum et firmanentum hostibus ignis plenum est et ignis ex ore devorantis ignem exiet et percutiet illum vel illos et comburet quicumque ei contradixerit et verbis suis non obedierit et propitious ante nos sine strepitu et absque ulla deformitate habiliter et affabiliter ad omnem nostram petitionem faciendam gratis non venerit vel venerint.

Ubi sunt qui in montibus et valibus et in maribus et in fluminibus et in rivulis et in stagnis et in mercatis et in plateis et in balneis et in atriis habitant et in nemoribus et in antris et

desertis sunt? Currite sine omni strepitu et equanimiter venite. Et a 4 angulis seculi habiliter et affabiliter et humaniter absque ullo terore hunc ante circulum istum et sine omni obscenitate vos congregate nec non per unam horam omnem petitionem et omnem nostram questionem ex toto et pleniter ad persolvendum atque ad implendum parti ad nos interveniendi nichilominus tardare nolite, quia vos vestra et vestrorum imperatorum nomina et potentum et omnium vestrarum cognitionum nomina clamare et advocare potenter ac viriliter super vos inchoamus.

Ubi est Bartam rex qui ante vos honoratus est? Ubi est Baram rex? Ubi est Bileth rex? Ubi est Machin rex? Ubi est Murax rex? Ubi est Suef rex? Ubi est Nuchar rex? Ubi est Maboa rex? Ubi est Aarin rex, filius Jajaniao regis? Ubi est Donatus rex? Ubi est Fortunatus rex? Ubi est Turianus rex? Ubi est Beram rex? Ubi est Malfatus rex? Ubi est Adrianus rex? Ubi est Agalitus rex?

Quos omnes imperatores venite ad nos qui omnia vestra nomina et munditias et coronas recordamur potenter conjuramus et veriliter exorciçamus ut in vestris armis et in omni vestro apparatu et cum vestris servis et cum vestro exercitu et cum mansuetudine et tranquilitate et non ita vel aliqua deformitate ad omnem nostram petitionem et nostram voluntatem faciendam pacifice et sine omni strepitu arque acceptabiliter veniatis vos filios, filios qui nati sunt ex 12 dignationibus potenter et sine metu equanimiter clamamus et illos competenter cum omni fortitudine advocamus.

Ubi sunt filii Nisra? Ubi sunt filii Mira? Ubi sunt filii Nasuar? Ubi sunt filii Maygar? Ubi sunt filii Nabur? Ubi sunt filii Bitar? Ubi sunt filii Masuar? Ubi sunt filii Chiran? Ubi sunt filii Amar? Ubi sunt filii Aminar? Ubi sunt filii Symeon? Ubi sunt filii Ammoren? Ubi sunt filii Chalchal? Ubi sunt filii Gilgal? Ubi sunt filii Tula? Ubi sunt filii Slula? Ubi sunt filii Sabdinava? Ubi sunt filii Garma? Ubi sunt filii Subilla? Ubi sunt filii Dilila? Ubi sunt filii Jajane? Ubi sunt filii Ahbab? Ubi sunt filii Fau? Ubi sunt filii Yasach? Ubi sunt filii Marbar? Ubi sunt filii Basbath? Ubi sunt filii Amtas? Ubi sunt filii Anulis? Ubi sunt filii Gregiargis? Ubi sunt filii Masia? Ubi sunt filii Talsia? Ubi sunt filii Manzias? Ubi sunt fili Naucasias? Ubi sunt filii Sixia? Ubi sunt filii Racha?

Nunc vero omne cognitiones quarum minores et majores recordamur vos potenter conjuramus et constanter et firmiter exorcizamus; et per lapidem in quo vestrarum cognationum stat nomen; et per vestrorum imperatorum coronas capitum; et per Bileth honorem, filii Aved, domini nostri, et omnes placide et sine strepitu veniatis et equanimiter unus et unus et unusquisque vestrum competenter post vos et omne vestrum genus huc sine eorum voluntate leviter et mitissime venire faciatis omnes spiritus maligni et condempnationes et judices et peregrini et fulgurosi et incomburosi et mediatosi et qui timorem in die et nocte inferunt et qui fugere faciunt et qui temptatores sunt et qui ignem ferunt vel fecerunt et qui detorti sunt et inflamati sunt vel inflati, qui querunt loqui et non posunt et qui tacent et qui cadunt, et spiritus qui habitant in corde et spiritus sepultorum

et spiritus interfectorum et spiritus monacorum et in moneta Bicantiorum, et Parchay, Ystrigina, Veroargian malum labim malum amaritudines malorum, et omne genus colubrum et colubrarum, et omne genus pastorum et genus canum et genus caprarum et genus capilorum et genus columbarum et genus umbrarum et genus dactilorum et genus bonum et genus pecudum et genus claudorum et genus mutorum et genus difrudehe, id est insipientium, omnes condempnationes et demones et spiritus maligni quorum nomina recordata sunt et nomina quorum non sunt recordata et qui in die et nocte et in oculto et in propatulo ambulant et quorum nomina nos nescimus et quorum nomina scimus sive masculi sive femine et qui habitant in terra et in mari et in aere, celi et in arida, et nunc gratis et mansueti sine inductione metus statim ad nos veniatis in habitu oris et ictu pupile oculorum nullam moram faciendo.

Per nomen et in nomine istorum nominum qui vel que cottidie vos perterre faciunt et que cottidie vos expavescitis: Avos, Bias, Niwuas, id est Minenas, Ygran, Aysaran, per nomen et in nomine duorum angelorum qui super vos ante mundi constitutionem ineffabiliter ordinati sunt et qui de duobus aliis angelis timorem et tremorem habent quorum nomina sunt hec: Syruel, Aruel vel Afruel, ut a 4 celi angulis equanimiter et humiliter hec ante circulum istum nobis ad satisfaciendum veniatis et huc Agram reginam, filiam Ketet, in insula Deferath super flumen habitat, vobiscum ad nos deducatis vel venire faciatis et omnium exercitum ejus, et si ipsa mortua est filii ejus et propinqui sui qui in loco suo sedent. Omnes minores et majores ad nos cito et velociter ante vos veniant et ante circulum istum placabiliter currant et insuper super honorem nostrum et honori nostro honeste parcite a Deo, ut illi nos non clament si in Goyrgot civitates nos reclamaverint, quia in ipso loco omnes maligni spiritus et demones in camino Caldeorum interfecti sunt. Vos cum omni fortitudine ineffabili et summi et veri ac vivi Dei et per ejus virtutem conjuro et exorçizo, per Moysam virgam et per Salomonis filii David regis anulum et per 5 vel 4 angelorum nomina cum quibus omnes temporales demones Salomon alligavit et omnes eorum collegas R, et quia cum istis omnes malignos spiritus in condepmnatam summa et ineffabili deitate extrahebat, id est per nimium aptante faciebat, et Petiel, Altiamel, Dethmusiel, Gieu, Ia, Biach, id est per manum, Ovadia, Geyhyel, Genel, id est Deus, Aadyniel, ut modo habiliter veniatis et ante circulum istum jocundi et sine ulla deformitate state et vos ab isto loco nullo modo vos movere nolite donec totam nostram petitionem et omnem nostram questionem de quacunque re nos interogaverimus ex toto et pleniter et affabiliter et presens nobis faciatis per illius angeli nomen qui potenter et fortiter super vos dominatur et per creaturam quam sanctus et benedictus et verus in seculo creavit quoniam ipse ignis est et de suo ore ignis flamma procedit et ista creatura habet C ora et omne os C linguas habet et omnis lingua laudem et decorem dat suo creatori qui dixit et statim secundum quod dixit seculum factum fuit. Benedictus ipse et sanctus et incirconscriptus et nomen ejus benedictum et virtutem istius nominis conjuramus, vos potenter et viriliter exorzizamus, et per nomina XL et duarum literarum explanatorum nominum, vos conjuro et exorçiço per annulum Yvechiel et per anulum

Dachiel et per annulum Dachanriel et per annulum Metattron, id est sanctus Enoch, qui famulus per nomen magistri sui sanctus magister vocatus est, et per anulum Cancosa, id est Helyas sanctus magister, et per annulum Gabriel, id est fortitudo, et per annulum Michael, id est sicut Deus, et per annulum Sansiel et per annulum Vatbriel et per Azuriel et per Asriel et per hec nomina vos exorciço, ut de omnibus montibus et colibus et valibus et maribus et fluminibus et ripis et stagnis et mercatis et plateis et de omnibus locis ubi vos manetis ad faciendam totam nostram voluntatem et omnem nostram petitionem cito et plane sine strepitu et terore cum omni tranquilitate ad nos veniatis, per nomen vel in nomine explanatorum nominum que hec scripta sunt: Anath, Cachag, Ora, Sinan, Negar, Ginas, Ptar, Cechag, Teva, Agu, Yupoc, Sco, Ceth. Nos vero nunc conjuramus, nos exorçiçamus, per istarum litterarum explanationem, quia ignis et ipsarum timore extinguitur et omnis res in eorum recordatione facta est et vere illi eorum creatorem semper vocant et colaudant et revera isti sunt: Adiriron, Biriariron, Gimamiron, Giarbagia, Tholamia, Cethania, Cahmaia, Rethamaia, Adiria, Segania, Malachia, Naaria, Nismaria, Garia, Roachia, Ialia, Casia, Sigionia, Boalia, Dorechia, Ramia, Zaz, Zaria, Taa, Taia, Galgalia, Dane, Dania, Bach, Baia, Amamia, Animia, Caht, Cahcia, Vanhaia, Geldalsaria, Georedia, Janua, Nireya, Peretochcahia, Usaar, Vacharia, Cauchelia, Scadhuderedia, Kedosia, Vaelelara, Radia, Laadia, Themachlia, per hos omnes vos exorcizo sic nomen Domini benedictum et nomen glorie sue et sui imperii nomen a sempertino seculo. Amen.

Et nunc vos, per virtutem sui sancti nominis cum istis mundis nominibus vos ligamus et cum sigili vivi et veri Dei cum quo ipsum mare sigilatum est, ut non ambularet nec super aridam superhabundaret obnixe et indissolubiliter nostras personas sigilamus, et per virtutem sanctissime sedis Adonay, Eloye quod est domini Dei, Sabaoth, per virtutem sigili nos sigillo Solis et Lune et stellarum et fatorum, id est 12 signorum, vos potenter et prudenter et viriliter ligamus et sigillamus, et per 4 bestiarum nomina que excelsam et superelevatam et sanctam sedem portant vos precipue conjuro et teribiliter exorzizo, ut ad nos sine terrore et metu et sine ulla deformitate de omnibus locis curratis et ante circulum istum statim veniatis ad faciendam nostram voluntatem totam suplices et mansueti et cum omni discretione discreti ante nos repente astate, ideoque magno odoramento odorificati eritis et enim valde vobis erit suave. Sed hoc si tote et audite et intelligite quod si protinus et in letitia ad omnem nostram petitionem faciendam ovanter et sine ullo terrore vel sine aliquo strepitu vos nobis repente non demonstraveritis iterum et iterum exorçiçabimus et repetemus omnia supradicta nostra verba et omnes nostros exorçismos recordabimur. Et si fueritis forte creatori nostro rebelles et verbis ac preceptis suis resistere volueritis, omnes in spurcissimam lepram cadetis et omnes de pessima morte proculdubio moriemini et ignis ardentissimus vos uret et ustulabit et ex ipsa Dei presentia exiet quod vos combureret in perpetuum et insuper sine fine in favilla ignis sui redacti sitis et ignis flamma inflammati sitis et in furores circundati sitis, et post hec omnia vos omnia vestra nomina rescribemus et ea in ignem sulfureum vos quoque eternaliter prohiciemus

omnesque vultus vestri nigerimi atque teterimi pro facto eternaliter efficientur. Nos ergo super personas vestras firmiter precipimus et constanter anonemus honeste honori vestro superpartite et prudenter ad vos et ad filios vestros respicite ne aliqua ludibria vel ridiculasa seu aliquas deformitates per totius hujus libri virtutem nobis in aliquibus nequamquam facatis. Qua propter vos ab isto circulo non removebimus donec vos ad sermocinandum nobiscum et ad omnia perfecta nobis omnibus modis exponendum repente demonstraveritis et nos vobiscum sermonizabimus. Sigillamus ceras nostras et vestras potenter et indissolubiliter super vos Bathagar, Malmach, Sarach, Ditermartiar, et vos qui istarum rex expositionem et virtutem sitis et quod hominibus et bestiis ex ipsis subsidium factum est super hec omnia abeririatum et recordatum et ligatos et conjuratos atque exorçiçatos iterum constanter super vos habemus exorçaçare. Pax, pax inter vos et inter nos.

EXORÇISMUS

Per nomen et in nomine Ia, Ia, Ia quod interpretatur nobiscum Deus; per nomen et in nomine Va, Va, Va, quod interpretatur Dominus; per nomen et in nomine Egrege quod est "sum qui sum;" per nomen et in nomine Tethragramaton et ineffabile, quod est Ioth, Eth, He, Vau; per nomen et in nomine ignis quod potenter potestatur et super omnem ignem dominatur; per nomen et in nomine nominis inenarabilis qui omnia in igne explanata sunt et qui in flamma ignis ineffabiliter aut inennarabiliter et inflammata sunt, vos potenter et fortiter conjuramus et exorçiçamus Biled, filius Aved, filius Nasron vel Nasuor, filius Sylon, filius Mucuan, filius Iarbar, filius Sasa, filius Aianadon, filius Batel, filius Basbas, filius Afurdh, filius Mara, filius Asmeday, filius Sonron, quorum super omnes imperatores elevati et consecrati fuerunt, et tu qui ante morores recordatus fuisti, tu ipse qui in diebus Salomonis regnasti et quos ante majores recordati sumus, quia ipsi in diebus Salomonis et philosophorum regnaverunt, et tu in multis operibus super illos prosiluisti te obnixe conjuramus, Biled, et potenter exorzizamus super excela montium et omnes propinquos tuos qui ibi habitant, et te exorçizamus, Biled, sucinge te in honore patris tui, Aved, et in honore matris tue, Naanica, que vocata est suavissima, et qui honorati in nomine tuo fuerunt et ad presens in suavitate et non in ira ad nos venias et in similitudine tua et non in altera et cum tua voluntate et non sine tua voluntate, et in letitia et non in tristitia, in veritate et non in falsitate et mendatio, ad totam nostram voluntatem quam nos ad te petimus faciendam. Nos te potenter ac viriliter conjuramus et exorzizamus, Bileth, per nomen vel in nomine Joizath et Aviron, quos tu die noctuque times nimium, quia ne illi qui cum istis nominibus conjuratus et exorzizatus fuerit et non statim venit et in terram ante nos pronus, mansuetus ac suplex non ceciderit. Ad omnes nostras questiones et petitiones persolvendas, O Biled, et jam, jam tamquam in humana forma placabiliter et affabiliter te videre volumus et pro tue pacis requisitione nimis fatigati sumus et propter hoc in isto circulo sedimus, et ad sciendum omne presens, preteritum et futurum, hebrayce, grece et latyne cum perfectissima et in omni intelligibili sciante nobis ostendas

exponendi atque interpretandi causa sine alio errore et absque mendatio et ut omnem nostram voluntatem adimpleas in omnibus nos habiliter et ovanter te convenimus, iterum atque iterum te potenter et viriliter conjuramus et exorzizamus per nomen et in nomine summi et admirabilis ac potentissimi angeli cui nomen est Gal Gibil, qui omnes malignos spiritus sustinet et detinet ab ipsa temporali dampnatione usque in seculi consumationem ac dehinc ineffabili et inenarrabili omnium sanctorum seculo sicut fine et cum omnium rex constitutionis sigillo. Nunc vero dehinc vos potenter potentes tuos viriliter vivos tuos nec non et consiliat ores tuos qui ante stant prudenter et ovanter invocare inchoamus.

Ubi est Scalcaram? Ubi est Rosuar? Ubi est Milinu? Ubi est Rivel vel Rivela? Ubi est Laane et Leena qui voquatus est flamma? Ubi est Es et Sata qui vocatur ignis? Ubi est Sidar? Ubi est Illar? Ubi est Burar? Ubi est Narar? Ubi est Racane? Ubi est Iarva? Ubi est Musruam? Ubi est Tadua? Ubi est Mache? Ubi est Iburcham? Ubi est Athath? Ubi est Jahn? Ubi est Sagava? Ubi est Davedini? Ubi est Seclar? Ubi est Asbaur? Ubi est Aaruth et Maruth, duo juvenes qui cotidie usque ad castra celorum prosiliunt? Ubi sunt Longi et Lougi? Ubi sunt curti? Ubi sunt breves? Ubi sunt qui quatuor facies habent?

Vos omnes modo in yatu et in ictu oculorum a 4 seculi partibus ad faciendam totam petitionem nostram per Domini nostril licentiam, Biled, placabiliter et affabiliter sine terrore et absque ullo strepitu ad nos repente venite. Iterum, O Biled, per totius ineffabilem omnipotentiam deitatis et per summi ac vivi et veri Dei veritatem, te exorçizamus per honorem patris tui, Aved, et per illud sacramentum quod tu jurasti matri tue, Naame, te conjuramus et viriliter exorçizamus ut in similitudine tua et non tortuosa ad sermocinandum et ad sedendum et ad pausandum nobiscum venias et in quacunque hora te requirimus te ipsum pacifice et humaniter et sine ulla deformitate nobis ostendas, et amplius ut duos vel plures de servis tuis qui in tuo loco nobis serviant repente tribuas qui et in omnibus nostris necessariis nobis subveniant et in omnibus que nos ad dicendum vel faciendum petimus nobiscum assidue adsint. Namque sigillum manus tue ad nostram perfectissimam utilitatem nobis facimus et in digito dextre manus illud pro assidua defenssione nobis possumus et illud in bonos spiritus competenter atque decenter vos colocavimus, per nomen istorum omnium angelorum grandium qui sunt Asisiel, Rariribel, Laucacuel, Garratriel, Nazoziziel, Nuriel, ut plane et suave et sine ullo furore vel ira te repente nobis ostendas festina igitur et velociter veni per tuum proprium nomen et per coronam capitis tui et per alba vestimenta tua et per capilos capiti sui qui valde laudati sunt et per honorem tuorum sociorum qui multi honorati sunt et per proprium honorem nominum istorum et cum illis ad faciendam totam nostram voluntatem huc venias et nobiscum ante circulum istum placabiliter repente sedeas. Ecce isti sunt Maroan, Siloan, Sarcineto, Andiso, artum gladii tui exercitus tui senior vestimentorum tuorum senior, qui super substantiam tuam ordinatus est consiliator tuus conjuramus et viriliter exorzizamus ut humiliter et sine strepitu et sine deformitate ad presens repente te nobis ostendas, et non respicias ante vel retro donec bono corde et bona voluntate tua

totam nostram voluntatem sufficienter et pleniter nobis repente compleas; per nomen vel in nomine Ael Adiritore, qui ratione Deus potentissimus; per nomen et in nomine duorum angelorum Cathriel et Tracinimel, qui potenter ab ipsa execrabili dampnatione super te eternaliter dominantur conjuramus et exorçiçamus te, ut tu nobis totam nostram petitionem facias et nec in hoc tempore, nec in hac hora, nec in istis constitutis diebus in quibus tecum loqui et te videre volumus ullomodo ullaque occasione te nobis abscondas. Ita dico firmiter et viriliter precipimus ut bene tibi provideas nisi ut et ego non scribam nomen tuum et nomina exercitus tui ut ea in ignem inextinguibilem sine fine prohiciam. Et per nomen vel in nomine creatoris tui quem tu cottidie semper times et semper timebis. Ecce isti sunt Dolphaia, Rocphaia, Occadia, te conjuramus et viriliter exorçiçamus, ut tu festinanter veniamus festina ovanter qui noli tardare quoniam hinc me non removebo donec te nobis optimum ostenderis et totam nostram voluntatem adimpleas, quod si ita non feceris nos per singulas noctes sic semper faciemus cuique ultra non recordabimur et ex inde in recordatione angelorum te coangustabimus tamdiu donec totus turpiter efficieris leprosus. Nunc arte quam vos actenus prudenter exorçiçavimus sapienter amonemus et firmiter tibi precipimus, ut te hinc non admoveas domum tuam, regrediaris ad tuum quoque regnum montesque tuos non proficiscaris, donec ad nos venias ita quidem ut totam nostram voluntatem placabiliter et humaniter perficias. Eloa, Elloa, Elloa, et ego experte favillarum ignium potenter ac fortiter te admoneo tibique viriliter ipso qui ex igne et qui urunt et qui ustulant omnes malignos spiritus in ignis flamma et hii sint Machlesagia, Machlesaia, Machrasia, Cachsasia, Marbaria, Mesadaia, ignis in flamma percutient et urent omnes vestras personas ustulabunt qui verba mea non obedierint et protinus ad nos non venerint proni ante presentiam non occiderint nunc alicui, O Biled, te summo opere deprecor et deprecando tibi obnixe precipio ut ante et retro caute et subtiliter tibi provideas insuper quoque prospicias provide quid tibi accidere possit perfecteque omnes virtutes nostrorum actuum consideres preterea quidem te precipue commovemus. O Biled, ut visus tui vultus apud te non periclitetur ne forte in eterna damnatione dampnetur omnesque tui exercitus ex toto deleatur sed ut te jocundum et ylarem suavemque nobis patefacias ad nos quoque venire placatus non differas ad te toto conjurare per eum qui totus est bonus non desistimus ad hoc etiam quod sonitus cujus major est potentia tua veni et noli tardare moresque veniendi pro solve ne forte cum tardus ad nos veneris induratus fatigatus per nimium reperiar. Quod si formam tuam capitisque tui capillos et vissus tui vultus nobis ostendere non vis notum tibi sit quod nos iterum et iterum te certissime et crudeliter conjurabimus atque prudenter exorçiçabimus per nomen vivi et veri Dei, ut ad nos venias et nobiscum loquaris ut in omni equitate et mansuetudine et letitia, non in furore et tristitia sine aliqua ira, et illi qui tecum venerint teque secuti sunt et tibi conjuncti sunt et qui percusi sunt et qui vulnerate sunt et qui minimi sunt et qui in montibus sunt tuis habitant illi verba nostra tecum audiant, intelligant et sufficienter prout nobis placuerit ea tecum proficiant. Cognitum enim tibi est et omni modo compercum, O Biled, quod quicumque exorçismum hunc istamque

conjurationem audierint et verbis conjuratoris et exorzizatoris non obedierint et ad omne quod petierimus explendum statim non venerunt proculdubio in spurcismam lepram cadent et eternaliter de imutata morte morientur. Insuper quod hec omnia nostra potenter et duriter scribemus et ea in ignem in eternam damnationem profecto deiciemus. Igitur ea causa jam nunc mites et sine terrore vel aliqua deformitate ad nos in pace venite et ad omnes nostras petitiones complendas de omnibus nostris rebus quas nos vobis requisierimus ad omne quod animus noster desideraverit qua plenissime perficiendum prosperate et si feceritis a modo silebimus et exorçismum istum et omnia nomina vestra et nostra verba equanimiter et prudenter et competenter et amabiliter super vos obnixe sigillavimus. Ipse vero idem quod utramque interjecit et aquam et ignem obtemperat inter nos et vos veram pacem ponat.

ADMONITIO TRANSITIONIS DE PERAGENDO EXORÇISMO

Quicumque nititur ad hoc mirabile instrumentum tanteque celsitudinis culmen pertingere, primum caute prudenterque illum omnem animam et corporem honestare expulsiosque vitiis bonis moribus purificare. Studium enim unumquamque exoperatur. Igitur in omnibus sit vigilans et in omni superflua at vana gloria se obtemperat dumque ad rei hujus principium pervenerit se cum circulum ingressus fuerit sic se habeat viriliter atque constanter quasi quidam rex et dominus in solio suo sedens. Dehinc vero audiens intelligat et animus ejus valde sit pervigil in illa hora nec paveat, nec aliquo modo terreatur, sed sit fortis et potens et tamquam victor in campestri prelio sitque jocundus et yllaris ad omnem prophetiam preteritorum, presentium et futurorum audiendam et audiendo taceant et modicum in circulo moretur in quo verba sua maligns spiritibus confidenter ac rationabiliter loquatur et ex omnibus suis necessitatibus recordetur neque in verbis suis sit facilis nec timidus. Si enim viderint illum facilem timore per cunctum profacto magis ac magis illum perterre facient quod si eumdem esse robustum et alacrem prospexerint potius spiritum quam aliquem celestium angelorum timebunt, itaque si in prima nocte non venerint in secunda nocte iterum exorçiçentur. Quod si contingerit illos in secunda nocte non advenire, in tertia nocte iterum omnes exorçismi continue repetantur, in tertia vero nocte nullatenus morari potere qui omnes conveniant et proculdubio omnes ante illum corruent quasi mortui et sicuti viri qui animas suas ad mortem ponunt. Tunc vero ab eis clientulus qui in omnibus que facere voluerit competenter ac sufficienter ei serviat. Petat itaque cum peracta fuerint omnia que animus illius desideraverit ipsos in pace redire precipiat hoc modo:

Pax et pax inter nos et vos unusquisque vestrum ad suum proprium locum reddeat et imperatores similiter ad suum proprium regnum redeantur, et vos et illi qui vobiscumque conciliantur fructificare et multiplicare et illis qui a vobis et ex vobis exierint plurimos annos deservire mereamini et licentiam bene perfecteque atque honeste illis serviendi habeatis qui a vobis et ex vestro consilio non recesserint. Nunc alicui Biled ad suum regnum reddeant et pax nobis et vobis et inter nox et nox sit pax.

Hoc est principium agnitionis Biled et suorum verborum qui suorum militum senior Eth est agnitio factem in magisterio sui sigili et memoria omnium nominum servorum suorum qui omnes res suas coram eo faciunt, nunc vero agnitionis et anationis sue verba usque ad Asmeday incipiunt qui in diebus Salomonis regis magni fuit et hec ejus natio: Biled filius Aved, Aved filius Nasron, Nasron filius Mutuam, Mutuam filius Darcan, Darcan filius Sasa, Sasa filius Vaadon, Vaadon filius Katel, Katel filius Afrudh, Afrudh filius Mara, Mara filius Asmeday, Asmeday filius Sanron. Asmeday et Sanron in diebus Salomonis regis fuerunt et cum istis duobus omnes res majores et minores ipse rex Salomon faciebat inter omnes malignos spiritus non est potentior neque major Biled.

Explicit totius liber.